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Funeral Sermon

ON THE

DEATH

Of that Pious Gentlewoman

Mrs. *JUDITH HAMOND.*

Late WIFE of the

Reverend Mr. *George Hamond,*

Miniſter of the Goſpel in *LONDON.*

By *JOHN HOWE*, Miniſter of the ſame Goſpel.

LONDON,

Printed for *Tho. Parkhurſt*, at the *Bible* and *Three Crowns* at the Lower End of *Cheapſide*, near *Mercers* Chappel, MDCXCVI.

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Late Wife of the

Reverend Mr. Thomas Hammond

Minister of the Gospel in LONDON

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To the Reverend Mr. Hammond.

MY *offering* this Diſcourſe *to the* Eye of the World *together with* your own, *ſhews how* great Power *our* Ancient Friendſhip *hath given you, over me; whereof I have the leſs unpleaſant Senſe, believing* you will underſtand it ſo; *who, in great part, know how difficult, my circumſtances made it, to me, to comply with your deſire herein.* Your Opinion *of the fitneſs of publiſhing ſo* uncompos'd a thing, *diſcovers how far* you *were ſubject* alſo *to the* ſame Power; *whoſe Judgement I am little apt to diſtruſt, where it meets not with* this byas.

It will be a joy to me, *if it help to mitigate your Sorrow which is, in great part, juſtify'd, by the greatneſs of* your Loſs, *in being ſeparated, after ſo long Converſation, from ſo* Excellent a Conſort, *that lived in this World, ſo much above it.*

I reckon it an evidence of the real greatneſs *of her Spirit that She thought* that, *ſo* little a thing, *wherein others place* Greatneſs. *And that in almoſt* Forty Years Acquaintance *with* you both, *I ſhould never hear of her* nearneſs *to a* Noble Family, *till, occaſionally, ſince her Death. It ſeems* the Blood *that* fill'd her Veins, *did not* ſwell her Mind. *And her* Heavenly Birth *and Relation to the* Houſe *and* Family of God, *made her forget her* Earthly Kindred, *and* Parents Houſe.

The Epiſtle Dedicatory.

SIR,

Though, whom God hath joyn'd together, no man might put aſunder; *yet when he that made the* Union, *makes the* Separation, *there's no ſaying to him,* What doſt thou? *We muſt a while, tug with the difficulties of our* State *and* Work. *Wherein* the hope *of helping* Some *(as God ſhall graciouſly help us) to gain* this Victory over Death; *and of being, at length, through his Grace,* Victors our ſelves, *will be a conſtant Releif and Support to* you, *and*

Your very reſpectful Brother and Fellow-Servant in the Labours of the Goſpel.

John Howe.

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1 COR.

1 COR. 15. 54. the latter part.

----Death is ſwallowed up in Victory.

THE *foregoing words* ſignify *this ſaying* to have been, before, written elſewhere: *So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up*, &c. And we find it before-written, *Iſa.* 25. 8. in expreſs words; and *Hoſ.* 13. 14. in ſuch as are equivalent. What their *dependance* or *meaning* is, in either of thoſe places, cannot be diſcuſſ't, within our preſent, narrow, limits. Only it is ſufficiently manifeſt that ſundry paſſages in the *Holy Scripture* are ſaid to be brought to paſs, over, and over; once and again; as that of *Rachels weeping for her Children*: and of *Gods bringing his Son out of Egypt*: with divers others.

This great *ſaying* may have had ſome partial and gradual accompliſhments, *within the current of time*, when in reference to a People more ſpecially related to God, and in ſome more notable delinquency, and defection from him, he may have given a juſt, but limited, Commiſſion to *Death*, to make great ravage and deſtructions among them; ſo that it hath even rode in Triumph, made an huge Carnage, ſtrow'd their Countrey with Carkaſſes, turn'd their rich Land, more enrich't with humane bloud, into an

Akeldama; and thereupon, but into a place of Sepulture, and of Graves; And yet, when it hath gone as far as his deſigned limits, and executed all his pleaſure, he may have ſtopt it in its Career, and ſaid, *hither thou ſhalt come and no further*: Now, ceaſe, and give over: (as *Hoſ.* 13. 14.) and ſo may have *ranſom'd* the reſidue from the *Power of the Grave*, and been the deſtruction of their Deſtroyers, Plaguing them who were their plagues. This in the *next intention* hereof may reſpect the *People of the Jews*, who being returned from their (now foreſeen) Captivity, might in the Prophetiq; ſtyle, be ſpoken of as a People riſen from the Dead, and newly ſprung up out of the Grave; but might have a *further* reference to the yet-future ſtate of the *Chriſtian Church*, as *Iſa* 25. 6, 7, 8. ſeems to carry it; when ſo great a Death as hath long been upon it, as well as the reſt of the World, it may be hoped ſhall be ſwallow'd up in a very glorious victory!

But *this ſaying* is introduced *here*, as having its final and ultimate Completion, in conjunction with what is mention'd beſides, in this context, *viz.* when *in the cloſe and ſhutting up of time*, the *Trumpet ſhall ſound*, as we are told elſewhere it ſhall at the Coming of our Lord, and the dead (thoſe that dy'd *in him, firſt*) be raiſed, the *living changed*, ſo as to bear *his* (*the heavenly Adam's*) *image*. *When this corruptible ſhall have put on incorruption, and this mortal, immortality*, then *ſhall be brought to paſs* this ſaying (whatever preludes thereto, *as was written*, there may have been before) *Death is ſwallowed up in victory*.

1 Th. 4. 16.

And according to this its fulleſt ſenſe, is *this ſaying* to be the ſubject of our preſent Conſideration. The

Expreſſion

Expreſſion is highly *Rhetorical*, but there is a moſt *rational* ſolid *ſenſe* intended under it, for which no words can be too big, or of too great a ſound.

Our buſineſs muſt be to {Explain, & Apply} this ſaying.

And,

I. For Explication of its rational Import, we ſhall ſhew,

{1. The Import.
2. The Reaſonableneſs of it.

1. It imports, in general, Gods determination *to put a perpetual end to death*, to make it ceaſe *in perpetuum*, as a noted *Expoſitor* expreſſes it, ſhewing, that the Parallel *Hebrew Phraſe* is uſually rendered *for ever*, 2 *Sam.* 2. 26. *Jer.* 3. 5. and *in divers other places*. Grot. *in loc.* {לנצח eis finem

But that we may give a more diſtinct account of its meaning, ſeveral things are to be noted;

1. That *Death*, as it is here ſpoken of, ſuppoſes *a certain, limited Subject*. Its being mention'd in this *Chapter*, and elſewhere, as if it were, itſelf, a *ſuppoſitum*, and an intelligent, deſigning One, is an elegant and an uſual Figure. The Holy Scriptures, and Common Speech, abound with this ſort of *Proſopopœia*. And it hath its ſpecial uſefulneſs, when (as in the preſent Caſe) what we are more to remark, and conſider with greater intention of Mind, is ſo repreſented, *i. e.* when to things of minute, or of no entity, but of great concernment, (ſuch meer privations as *Death* or *Sin*) a ſort of Perſonality is aſcribed

bed, attended with terrible aſpects and appearances, it tends more effectually to rouze our minds, and engage our attention, whether we are to conſider, and magnify our danger by them, or our deliverance, and to behold them as attempting upon us, or as overcome. But ſpeaking ſtrictly, we muſt take things as in themſelves they are. Death therefore muſt be conſidered, in reference to ſome ſubject or other. Abſtractly conſidered, 'tis but a notion. As it actually hath taken place, it muſt be the death of this or that Perſon. And as it is finally to be overcome, and have an end, it muſt have a limited ſubject, and not be underſtood of all, abſolutely and univerſally; for then there would be no ſuch thing as *Eternal Death*, which hath no end. And how the ſubject *here* ſuppoſed, is to be limited; the *ſeries* of diſcourſe thorough the *Chapter* ſhews, they are ſuch *as are Chriſts*, *ver.* 23. and to whom *he is* peculiarly *the firſt fruits*, *ibid.* Such as ſhall bear his heavenly Image, *ver.* 49. and, as elſewhere, *whoſe vile bodies ſhall be made like his glorious One*, *Phil.* 3. 21. Such as ſhall have *ſpiritual*, *incorruptible*, *immortal bodies* like his, and with him *inherit the Kingdom of God*, and *through him obtain this victory*, ver. 50---57.

2. This limitation of *death to be overcome*, to ſuch a ſubject only, *commutes the extent of it to the whole of that ſubject*, *as that is compos'd* of an *inner and an Outer man*, 2 Cor. 4. 16. It were frigid, and comfortleſs to ſuppoſe, if it were ſuppoſeable, that this glorious Conqueſt of death ſhould extend no further than the giving us a fair ſpecious *outſide*; and that our *Mind and Spirit* ſhould not partake, or be nothing the better for it. 'Tis plain the Apoſtles ſcope thro' this Chapter is more to aſſert the future ſubſiſtence

of

of the Soul, than the recompoſure of the Body, as his Arguments ſhew; though what was neceſſary to be ſaid concerning the future ſtate of *that* alſo, is not neglected. But what he is now ſaying in this part of the Chapter concerns not what is common to men, but what is peculiar to Good and Holy Men. And therefore, *as it reſpects their nobler part*, muſt intend More than its meer ſubſiſtence in another ſtate, which is common to good and bad, and ſignify the perfection of the *Holy Divine life*, which ſhall be at laſt entirely victorious, and Swallow up *Death, in its utmoſt extent*, and ſpecially as it was oppoſite to *that life*. Death I mean, *as* it was ſo heavily incumbent upon the *Minds and Spirits* of Good Men themſelves, and was their moſt intolerable burden; extorting from them ſuch groans as that Rom. 7. 24. *O wretched man that I am who ſhall deliver me from this body of death*. Nor indeed is this death ſenſible or grievous, or ever felt, but where the *oppoſite life* hath ſome place. Total death knows no grievances, makes no complaints. They that lye buried in the Earth, are in their own Element, where no ſuch thing weighs upon them; a terrene, carnal Mind is no burthen to ſuch Souls, as are quite dead in Treſpaſſes and Sins. I hope I need not tell you that tho' the Souls of men are Univerſally immortal *in the natural ſenſe*, they are not ſo *in the moral*. *Morality* comprehends the means and end, *Vertue* and *Felicity*; or in terms more agreeable to our *Chriſtian Ethicks*, or that are oftener heard by them that live under the Goſpel, *Holineſs*, and *Bleſſedneſs*. Theſe are ſignify'd by *Spiritual Life*, or *life in the ſpiritually-moral ſenſe*. And ſo are *Sin*, and *Miſery*, by the *oppoſite death*. And no man hath reaſon to think it ſtrange that *Life*

and

and *Death*, are eſtimated by ſuch meaſures; or that a temper of Spirit habitually and fixedly good or evil, ſhould be ſignify'd by being *alive*, or *dead*, if we conſider how perfect an equivalency there is between them *in the moral ſenſe*, and being *naturally* alive or dead. For wherein do we uſually ſtate the notion of *Natural Life*, but in a *ſelf-moving power*? Now let any ordinary Underſtanding be appeal'd to in the Caſe, and who would not ſay it were as good, not to be able to move at all, as to move in ſo perpetual diſorder, as never to attain any end, ſuch motion ſhould ſerve for. The Ends of a reaſonable Creatures motions, muſt be *duty to its Maker*, and *felicity to it ſelf*. If all its motions be ſuch as import conſtant hoſtility towards God, infelicity and torment to it ſelf; this is to be dead not *ſimply* and *naturally*, 'tis true, but reſpectively, and not in ſome by-, and leſs-conſiderable reſpect, but in reſpect of the principal and moſt important purpoſes of Life. So that, in full equivalency, ſuch a one is, *as dead*, to all valuable intents and purpoſes whatſoever. Therefore ſuch are only ſaid to be alive in *a true*, and *the moſt proper* ſenſe, that are *alive* [*to God*] *through Jeſus Chriſt*, Rom. 6. 11. Or that do *yeild themſelves* [*to God*] *as thoſe that are alive from the dead*, ver. 13. it being the proper buſineſs of their life to ſerve God, and enjoy him. Others that only live in ſinful *pleaſure*, *are dead while they live*, 1 Tim. 5. 6. Nor hath ſuch a Notion of *life and death* been altogether ſtrange even *among Heathens*, when we find it ſaid by *One* of no mean note, *That a wicked man is dead, as a ſoul may be ſaid to die* *; *and to it 'tis a death, when 'tis (too deeply)* * *plung'd, immerſt into the body ſo as*

*ὡς ἂν Ψυχὴ θάνοι
* βεβαπτισμένη.
Plotin. Enn. 1.

to

to be ſunk down into matter, and replete with it. (Beſides much more that might be produc't *from others* of like import) and how agreeable is this paſſage to that *Rom.* 8. 6 *To be carnally minded is death.*

Upon the whole, I cannot, indeed, conceive, that ſince *Death* is often taken, and that moſt reaſonably, in ſo great a latitude, as to admit of comprehending *this ſenſe*; and ſince, in *theſe latter verſes*, the Apoſtle is ſpeaking of a final deliverance from it, as the *ſpecial priviledge* of ſuch as are *in union with Chriſt*, not of what is common to all men, but that victory over death *in this reſpect*, as it imports *averſion from God*, or *indiſpoſition towards him*, muſt be within his meaning, and that he was far from confining it to *bodily death* only, or from intending, in reference to the *Soul*, the meer *natural immortality* of that alone. But that Death in its utmoſt latitude was, now, *in reference to this ſort of men*, whom his preſent diſcourſe intends, to be entirely ſwallow'd up in victory. Or in a perfect plenitude of victorious life, as 2 *Cor.* 5. 4.

So much, which was more requiſite to be inſiſted on, being clear, we ſhall leſs need to inlarge upon what follows. As, that,

2. *This Victory ſuppoſes a War.* Or, That *Life* and *Death* were before in a continual ſtruggle. So we find the Caſe is. Even this Lower World is full of vitality. Yet Death hath ſpread it ſelf thorough it and caſt over it a dark and diſmal ſhadow every where, according as *Sin*, which introduc'd it, is diffus'd and ſpread. Death is therefore mention'd as an Enemy, *ver.* 26. And ſo we underſtand it, *Natural Death*, as an Enemy to *Nature*; *Spiritual*, to *Grace*. *In the Body* numerous maladies, and *round*

about it, multitudes of adverſe rancounters, are ſtriving to infer Death; *In, and about the Mind and Spirit*, worſe *diſeaſes*, and *Temptations* have the like tendency. Temptations I ſay, the mention whereof was not to be omitted, as pointing at, the *Tempter*, the *wicked one*, who firſt brought Sin and Death into this World of ours. And who is (though the conceal'd) the firſt and moſt proper ſeat of the Enmity which gives Death the Denomination of an Enemy; which is ſo called indefinitely, *The laſt Enemy*; that we might not underſtand it to be our Enemy only, but more an Enemy againſt God than us, from whom the ſpiteful Apoſtate aim'd and glory'd to pluck away, and bury in Death and Ruin, the whole Race of humane Creatures. In the mean time *Nature* in all, and *Grace* in the Regenerate are Counter-ſtriving. In the former the ſelf-preſerving Principle is more ſenſibly vigorous, but leſs ſucceſsful; but *they who are born of God*, are better aſſiſted by their Divine-keeper, in ſub-ordination to whom, they are enabled effectually to *keep themſelves, that the wicked one* (mortally) *touches them not*, 1 Joh. 5. 18. but, as muſt be ſuppoſed, not without continual watching and ſtriving, as in War is uſual.

4. *Where ſuch a War and ſtriving ends not in victory, on* the one ſide, *they end in victory* on the other. This is conſequent upon what hath been ſaid of the *limited Subject* here ſpoken of. Death is not univerſally overcome; with ſome it is left to be conceived, therefore, as a Conquerour. We ſee how it is with the *two Hemiſpheres* of our *Globe*. When *in the One*, the Light is chaſing the Darkneſs of the foregoing Night, and we behold *the morning* gradually *ſpreading it ſelf upon the mountains*, and *it ſhines brighter*,

brighter, and brighter unto perfect day : So in the other a feebler light doth more and more retire and yeild, till at length it be quite ſwallow'd up in the victorious darkneſs of a black and horrid midnight. 'Tis much after the ſame rate *here*, with this difference: that viciſſitudes, and alternations ceaſe, and whether *darkneſs and the ſhadow of death*, or the *light of life*, be finally Victorious, they are ſo (as hath been ſaid) *for ever*. *With the One ſort*, i. e. *with the righteous*, a vital *light ariſes in the midſt of darkneſs*. A *Type* of their Spiritual, and a *Prelude* to their Eternal State. They have a quickening light *within*, under all Clouds of preſent ignominy, and trouble, and an *Eternal day* awaits them. *Now Death worketh in them*, and ſurrounds them on every ſide, for a while, and gains a temporary victory, over their *bodily Life*; which while it is doing, and their *outward man is periſhing, their inward man is renewed day by day*. But at length even that *vanquiſhed life* revives; and that more *noble life* which *is hid with Chriſt in God*, Col. 3. 3. and of which *he* ſays, *that whoſoever lives and believes in him ſhall never die*, Joh. 11. 26. becomes perfect, for it is pure Life; as that is ſaid to be pure, which is *plenum ſui, & minimum habet alieni*; *full of it ſelf, without mixture of any thing alien from it*; having quite ſwallow'd up whatſoever was oppoſite or diſagreeable. So doth Life in the ſeveral kinds and degrees of it flouriſh with them, in a permanent, perpetual, and moſt conſiſtent State. And, as Regal Power is often founded in juſt Conqueſt, they do even *reign in life, by Jeſus Chriſt*, Rom. 5. 17---21.

But for the other ſort, that ſorry, pitiful, dying life they have, wherein they are even *dead while they*

live, will be ſwallow'd up in a victorious, eternal, Death; in which there remaines to them a perpetual Night, and *the blackneſs of darkneſs for ever*. We are next to conſider:

2. *The Reaſonableneſs of the Divine Determination, which this* ſaying *imports*. And that is to be collected, by reminding who it is that hath ſo determined. He that can effect all his determinations, and do all his pleaſure. The reaſon of his intendments, and performances, muſt be fetch't from *himſelf*, and the perfection of his *own Nature*, unto which nothing can be more agreeable.

When Death, let in by Sin, hath been *reigning*, doing the part of a King, as *Rom.* 5. 17. over ſo great a part of Gods Creation, it can be little ſutable to him, *who doth all things after the Counſel of his will*, Eph. 1. 11. to let it reign for ever. *Sometime* it muſt be *ſwallow'd up in victory*. Otherwiſe,

1. *His own Glory would ſuffer a perpetual Eclipſe.*
2. *The Felicity of his Redeemed ſhould never be compleat.*

Neither of which, as we are taught to apprehend the ſtate of things, can conſiſt with the *abſolute perfection* of his *Being*.

1. Can we think it agreeable to him, to ſuffer ſuch a perpetual ſolœciſme or incongruity within his Dominion, that when *Death*, by means of a moſt Criminal Apoſtaſie, had made ſo great an inrode into the Nobler part of his Creation, *i. e.* had broken in amongſt Creatures capable of Immortality (who indeed otherwiſe had not been capable of Sin) and thereby darkened the Glory which ſhone more brightly in ſuch an Order of Creatures, it ſhould

ſhould be ſo alwayes! *i. e.* that ſuch a ſort of Creatures ſhould be perpetually continued, to be *born*, and *ſin*, and *die*. Sometime, we muſt think, this courſe of things ſhould have an end, and not by yielding an everlaſting conqueſt to an Enemy. We can well conceive it moſt worthy of God, when he had made ſuch Creatures, unto whom *liberty* was as agreeable, as *holineſs* and *felicity* to leave them to themſelves a-while, as Probationers and Candidates for that ſtate of immortal Life, whereof they were not incapable. It well became a ſelf-ſufficient *Being*, and an abſolute Sovereign, to let them underſtand *dependance*, and *ſubjection*; and that *their* ſtate was precarious, not *his*. To let them feel the coſt of *ungovernableneſs*, and *ſelf-will*, and the diſagreeableneſs thereof to their condition who were not ſelf-ſubſiſtent, and *had not their good in their own hands*. If, being put upon this trial, they would tranſgreſs, and open a way for Death to come in upon them, the real loſs could only be their own, and none of his. He had no reaſon therefore to prevent it, by ſo unſeaſonable an interpoſition, as ſhould prevent the orderly connection between *duty*, and *felicity*; *i. e.* the precedency of the former to the other. All this was a moſt unexceptionable procedure. But then, when being left to themſelves, they *as Men*, or as *Adam*, *had tranſgreſt*, *Hoſ.* 6. 7. and done *like themſelves*, *i. e.* like frail mutable Creatures, in *their lapſe into Sin and Death*, How opportune was it for him, now, to do more illuſtriouſly *like himſelf*, *i. e.* by ſo ſurprizing, unthought of, methods as the Goſpel reveal, to recover to himſelf this Glory out of the Cloud, and make it ſhine more brightly than ever, in this final *Victory* over *Death*, and *him that had the*

Power of it! So that it ſhall at laſt retain no Dominion over any but ſuch as by their own choice, *during a new ſtate of trial*, remain'd in an inviolable union with that Prince of Darkneſs and Death. How glorious will the Triumphs of this Victory be over the Grand Apoſtate. And how unſuppoſeable is it, that he ſhould have occaſion left him to glory in an Eternal Conqueſt! And

2. It is not a light thing to him whoſe nature *is Love, That without this final victory the felicity of the Redeemed ſhould never be fully accompliſht.* Ante-cedently to the Goſpel-Revelation, it would ſeem more agreeable to the Nature of God that ſome ſhould be reſcu'd from the Power of Death, than, that all ſhould lye under it for ever. But we to whom that Revelation is vouchſaf't, cannot now but think it the moſt unlikely thing in the World that the deſign of Almighty Love ſhould finally be defeated, and that ſuch as are in Vital Union with the Redeemer, ſhould either be overcome at laſt by Death, or remain in an eternal ſtruggle with it. Whence nothing can be conceived in this caſe, but that as *to them*, death muſt be ſwallowed up in this glorious Everlaſting Victory.

Whereupon how admirable a diſplay will there herein be of ſundry the moſt known Attributes and Excellencies of the Divine Nature, as his Wiſdom, Power, Goodneſs, Holineſs, Juſtice, and Truth, in the whole Conduct, and in this final iſſue of things! (as might be diſtinctly ſhown of each, if we were not within limits.) He at firſt dealt with them very ſutably to *their natures*, At length he deals with them according to *his own*. That it may be the Theme of Eternal Contemplation to themſelves,

and

and the whole intelligent World. How far *his ways are above their ways, and his thoughts above their thoughts, Iſa.* 55. And that as at firſt he thought it not fit to hinder them from doing as too little became ſuch Creatures, nothing ſhould at laſt hinder him from doing as became a God.

But come we now to the Uſe. And,

1. Do we find *this ſaying* in the Sacred Word of God, that *Death is to be ſwallow'd up in victory.* Then we are not to doubt, but ſo it ſhall be. A plenary aſſent is to be given to it. But what ſort of aſſent? not that which ariſes from the ſight of our Eye. If *that* were to be our only *Informer*, we ſee no ſuch thing; but quite the contrary. *That* repreſents *Death* to us as the only *Conquerour*. It *viſibly* ſwallows up all in Victory, whereſoever it makes a ſeizure. Nothing ſtands before it! We behold it turning every where living Men and Women like our ſelves into breathleſs lumps of Earth! It irreſiſtibly introduces *it ſelf*, and Life is fled, and gone! Such as convers't with us, walk't to and fro amongſt us, reaſon'd, diſcourſt with us, manag'd buſineſs, purſu'd deſigns, delighted themſelves with us, and gave us delight, become Deaths Captives before our Eyes, are bound in its bands, and we cannot redeem them, nor ſave our ſelves. Where then is this ſwallowing up of Death in Victory? which is it ſelf ſo conſtantly Victorious!

Our Reaſon may tell us it ſhall not be always and univerſally ſo, but it flutters, and hallucinates. 'Tis the Divine Word that muſt at laſt put the matter out of doubt; and our *Faith* therein, which is the *ſubſtance of what we hope for, and the evidence of what*

we

we do not ſee. If Faith is to aſſure our hearts in this matter, it muſt be as it relies upon his Word who can do this, and hath ſaid he will. If we believe his *Power*, that renders it *poſſible* to us. If his *Word*, that makes it *certain*. Hath he ſaid it, who then ſhall gainſay it? 'Tis one of the *true and faithful ſayings of God.*

2. If this be a *Credible ſaying*, 'tis certainly a very *comfortable One.*

If we can but make that firſt ſtep, and perceive this not to be a hard or incredible ſaying; it is very obvious to make a ſecond, and acknowledge it to be a very Conſolatory ſaying; and that both in reference to,

The *paſt Death* of our *Friends and Relatives*, even ſuch as were neareſt, and moſt dear to us.

And in reference to *our own*, moſt certainly *future* and *expected Death.*

In the one Caſe, and the other, we are to look upon it as a comfortable ſaying, That this Mighty raging Enemy ſhall have all his power loſt, and ſwallowed up, in ſo glorious a Victory, one day.

1. It is ſurely a very comfortable ſaying in the former of theſe Caſes, the Caſe of our loſing Friends and Relations very dear unto us: And there only needs this to make it moſt deliciouſly pleaſant, that is, to have a comfortable perſwaſion concerning ſuch, That they are part of Chriſts Seed, they are ſome of them, in reference to whom Chriſt is, in the moſt peculiar Senſe, the firſt-fruits, ſo as that they have a pre-aſſurance of Victory in his Conqueſt, and Victory over Death and the Grave. And we have great reaſon to be ſo perſwaded concerning that Worthy Gentlewoman, whoſe late Deceaſe is the

more ſpecial occaſion, of this ſolemn Aſſembly at this time. She was one who, (as ſuch as had moſt opportunity to obſerve, and beſt ability to judge, did reckon) had given abundant evidence of the work of Gods Saving Grace upon her own Spirit, and who thereupon did long walk with God in a very continued Courſe; ſo indeed, as that tho' her Comforts were obſerved not to be Rapturous, yet they were ſteady and even; ſo as that ſhe was rarely troubled with doubts, to give obſtruction or hinderance to her in her Chriſtian Courſe: If any ſuch doubt did ariſe, it ſoon vaniſhed, and ſhe quickly, through the Mercy of God, received Satisfaction, and ſo went chearfully on in her way.

She was abundant in reading, eſpecially of the Holy Book, *that* was her buſineſs and delight. She very little cared to concern her ſelf in reading Writings that were merely Notional, or Polemical and diſputative: But the moſt practical ones ſhe was moſt of all taken with, ſuch as treated of the *other ſtate*, and of the *duties* of Chriſtians in the mean time in reference thereto; *future felicity*, and *preſent ſpiritual-mindedneſs*, that has ſo certain connexion therewith, and ſo direct a tendency thereto, were, with her, the delightful Subjects, which ſhe choſe to read of, and meditate upon.

Her Temper was obſerved to be even, betwixt a *freeneſs* and *reſervedneſs*. She was not Melancholy, though much inclined to ſolitarineſs, and would frequently lament, that ſo much of her precious time was paſt away, either in neceſſary buſineſs, or Civil Converſation, that was not to be avoided.

It was obſerved, that her diſpoſition was moſt

highly charitable, very apt to give, even to her uttermoſt, as occaſions did occur.

In reference to her Children her care was moſt tender. Much of her time was ſpent in inſtructing them, while under her Inſtruction, and within her reach; teaching them their Catechiſm, with the Proofs at large, and how to apply the Proofs to the Anſwer, ſo as to bring them to a diſtinct underſtanding thereof. And in this way and courſe ſhe paſt through the World.

Her laſt Sickneſs did very little alter the temper of her Spirit, it was calm and ſedate all along. Only ſo much does deſerve a remark, That ſhe was prepoſſeſt with an Apprehenſion that ſhe ſhould dye ſuddenly; ſo much of Gods ſecret he was pleaſed to impart to her, as he ſometimes does to more inward Friends; That diſcovery he vouchſaf't to her, as to a Favourite, to let her have ſome kind of pre-ſignification, that her paſſage out of this World ſhould be very quick, whenſoever it came; and ſo it was, that ſitting in her Chair, amidſt familiar Diſcourſe, in a dimidiated Sentence, ſhe made a full ſtop, and life was ended, before *that* could have an end.

Now certainly the Deceaſe of ſuch a one ought not to be lamented with that bitter Sorrow, as if there were no ſuch thing as this, that Death were certainly to be ſwallowed up in Victory, in an intire and compleat Victory, with reference to ſuch a one. It ſeems indeed in ſuch Caſes, as was ſaid to you before, unto the judgment of our ſenſe, that Death only overcomes, we ſee not beyond that; It turns a living Creature into a dead Clod, and ſo it is laid among ſuch, it is buried in the Grave, our Sight goes

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no further. But when we are perſwaded by the Word of the Lord, that this mortal ſhall put on immortality, and this corruptible incorruption, and death be ſwallowed up in ſuch a Victory, as you have heard; certainly this takes away the cauſe of all bitter and reliefleſs ſorrow.

I am not unapprehenſive that Reverend Brother whom this ſtroke touches more nearly, is much fitter to adminiſter this conſolation, than receive it from ſuch a one as I.

But as we may any of us put in for our ſhare, as our caſe may require and can admit, in what is ſo generally ſpoken with reference to Chriſtians dying in the Lord, and their ſurviving fellow-Chriſtians, that as yet live in him, 1 *Theſ.* 4. from *verſe* 13 *onward to the end.* So, we are directed to comfort one another therewith. (Be patient I pray you, while I preſent to you this Moſt ſutable Portion of Scripture). *I would not have you to be ignorant, Brethren, concerning them which are aſleep, that ye ſorrow not, even as others which have no hope. For if we believe that Jeſus dyed, and roſe again, even them alſo which ſleep in Jeſus, will God bring with him. For this we ſay unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep. For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-Angel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt: Then we which are alive and remain, ſhall be caught up together with them in the clouds to meet the Lord in the air: and ſo ſhall we be ever with the Lord. Wherefore, comfort one another with theſe words.* We ſhall be in a great promptitude and diſpoſition of Spirit to do ſo, if theſe words be lookt upon as *Di-*

vine ſayings, as the words of the Living and Immortal God. My Friends, do you not find there is Spirit in theſe words? Is there not *ſtrong Conſolation* in them? How can we but think ſo, unleſs our whole Religion be with us but a Fable? This concerns us all upon the common Chriſtian account who are but a reſidue, a remnant, eſcaped, and exempted, a-while, from being part of the Spoils and Triumphs of Death; which hath ſlaughtered, and thrown into the duſt, probably a much greater number of our Friends and Relatives, than we our ſelves do make who are left behind. And 'tis likely we have been moſt of us divers times Mourners, upon ſuch occaſions. *This* ſhews upon what account, and in what caſe, we may intermingle very reviving Conſolations with our Sorrows, and that we ought freely, as the occaſion recurres, to apply it to our ſelves and one another.

But I withal think there may be ſomewhat of *more ſpecial import* tending to repreſs intemperate Sorrow, on ſuch an occaſion, in that of *Ezekiel* 24. 16. I think there may be ſomewhat, I ſay, collected, beſides what was more peculiar, and appropriate by *way of ſignal* to the Prophet himſelf, that may reach the laſt mention'd Caſe. It was a thing injoined upon him, that *he ſhould not mourn nor weep, nor ſhould his tears run down, when, God ſhould take away from him the deſire of his eyes with a ſtroke.* I reckon that as we have ſeen Chriſtians ſhould not mourn like other men, ſo *the Lords Prophets* are not to mourn altogether, *like others of his People*, but ſomewhat more of reſtraint they are to put upon themſelves, that they may diſcover an higher excellency, or ſomewhat a greater meaſure of that *ſpirit of faith* ruling in them, that gives a great allay to *preſent things*, whether

whether goodor evil, as it begets clearer and more vivid apprehenſions of things *yet-future* and out of ſight. And that as all believers, ſhould endeavour in things of common concernment to all, to be exemplary to one another and to other men; ſo they who are ſo much nearer to God, in Office and Relation ſhould be *examples to Believers* in *Converſation*, *Spirit*, *Faith*, 1 *Tim.* 4. 12.

2. This ſhould be very comfortable too, unto them that are *in union with Chriſt*, in reference to *their own future death*, which they are continually to *expect*. *Death* is often ſaying to us repeatedly, and very ſenſibly, to our very Bone and our Fleſh, You ſhall be my Prey ſhortly; at leaſt, ſooner or later. It is ready to make its ſeiſure upon us, when, we do not know, but we are ſure ſome time, it will.

But, my Friends, it does not become Chriſtians, to look upon this *thing called Death*, as ſo formidable a thing, as it is commonly reckoned; it is ignominious to our profeſſion, not to be indured amongſt them that have Life and Immortality brought to light, and ſet in view before their Eyes in the Goſpel, ſuch as profeſs to be united with Chriſt, who hath *Life in himſelf*, and imparts it to all that are ſo united; ſuch a Life, hid with Chriſt in God; And hope that when he who is their Life ſhall appear, ſhall appear with him in Glory. It becomes not ſuch to dye continually, by the fear of dying, or that the very thoughts of Death ſhould be deadly to them.

This is remote from what was *much obſerved* to be the Temper and Character of *Primitive Chriſtians*. An *Heathen* Prince, who throughly underſtood them not, Marc. Antonin. *de vit. ſuâ lib.* 11.

Cenſures

Cenſures them too hardly, as being in the other extream (though he at length became kinder to them) as if they raſhly threw themſelves upon Death. Whereas he ſays, the Soul ſhould, *rationally*, and *becomingly*, *be in readineſs to be looſed from the body*. But how come we to loſe our Character! and our Glory! How degenerated a thing is the Chriſtianity of our age! To dye without regret is counted an attainment; it ſhould be with gladneſs: As *Pſal.* 16. 9, 10, 11. and upon the Conſiderations there mention'd; as being now upon the Confines of that World of perfect Purity, Bliſs, and Joy; and having ſo great an aſſurance that the intermediate Death we are to go through, is no ſooner ſuffered, than overcome!

λελογισμένως, καὶ σεμνῶς.

We ſhould deal cloſely with our ſelves in this. Do we think this ſaying a Fable; or a Trifle? Have theſe Words no meaning? We ſhould labour to come to a point, and ſay, If we have no reaſon to diſ-believe them, we will believe them *abſolutely*; and live as having gain'd our point, and overcome already, *i. e.* who are as ſure of Victory, as of Death. Some overcome by dying, as others are overcome by it. There are, who *are not hurt by the ſecond Death*. If Death ſtrike once, it thereby puts it out of its own power ever to ſtrike a ſecond time, or hurt them more. Let us once bring our caſe to that ſtate as to live in continual defiance of Death, let it ſtrike when it will. Dependance only on the Grace and Spirit of Chriſt; muſt give us this confidence, not an opinion that we are *our ſelves* ſtrong enough *to act ſeparately*, but that knowing our relation to him, *we are thorough him that loved us, more than Conquerours*, or as that ὑπερνικῶμεν, *Rom.* 8. 27. may

may be underſtood to ſignifie; We are a glorious Triumphant ſort of Conquerours. We not only *Conquer*, but *Triumph* too, *through him that loved us*, being perſwaded that neither *Death* nor Life——— ſhall ſeparate us from his Love———. So a *noted Expoſitor* underſtands that word, obſerving how great a delight this Apoſtle takes, when he would *heighten* a matter, in the uſe of that particle ὑπερ.

It is elſewhere ſaid, *Coloſ.* 3. 3. *Ye are dead, but your life*, &c. We *are dead*, i. e. *in our ſelves*, we are a ſort of dead or dying Creatures, Death hath almoſt got the poſſeſſion of us already, has partly ſeiſed, and partly ſentenced us to die, and irreverſibly. This the Apoſtle intimates where he adds, what you have heard, *Ye have a Life hid with Chriſt in God*, that Life is ſafe, and out of the reach of Death, no Death can ouch that Life. *They that are born of God*, have in reference to this Life (though *the other* muſt be given up) a ſelf-preſerving principle and power in them; 1 *Joh.* 5. 18. *They keep themſelves, that the Evil One touches them not*; that is, not *mortally*, or with any *deadly touch*. In having a new, holy, divine Life; they have an aſſuring pledge alſo of the permanency, perpetuity, and everlaſtingneſs of it. If a man have once *drank of that water which Chriſt gives*, it *ſhall be in him* a perpetual fountain, *a well of water ſpringing up into everlaſting life*, Joh. 4. 14.

Are we Chriſtians, and with the ſpringings of this life, do we not feel a lively joy ſpringing, and exulting in our Hearts! Add *vital Chriſtianity* to the *rational Nature*, and *loathneſs to dye* is a repugnancy, and a reproach to both. *Chriſtianity* ſo plainly ſtating our Caſe, *Reaſon* ſhould judge upon it. And ſutable affections ariſe in us thereupon, as they would if our

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Chriſtianity were *vital*, and the product of the *Divine Spirit*. Then, how ſhould we bleſs God that we are Mortal! and that it is not in the Power of all this World to keep us from dying out of it, when we know in how glorious a Victory, that Death will be ſwallowed up!

But it may be ſaid by ſome, *We ſhould very little fear death, if we did know our intereſt in Chriſt, if we were not in great uncertainty, and had not our hearts hanging in doubt within us about this thing.* And therefore,

3dly. *This ſaying ſhould be Monitory to us.* (As it is a *Credible*, as it is a *Comfortable*, ſo it is a *Monitory ſaying* alſo). *Death ſhall be ſwallowed up in victory.* This ſaid in reference to ſome, (which cannot be meant as to all), So great a thing, ſpoken with reſtriction, ought to make them of whom it is not meant, look about them! With what ſolicitude ſhould we concern our ſelves, to be at a certainty! Am I one of them, in reference to whom Death ſhall be ſwallowed up in ſuch a Victory?

It ſhould awaken us to conſider, Have we made our Intereſt ſure in our Lord Jeſus Chriſt, that great *Prince and Lord of Life*. *He that hath the Son hath life.* 'Tis Eternal Life that is ſpoken of in that Context, 1 *Joh.* 5. 11, 12. *This is the record that God hath given us, eternal life; and this life is in his Son*; That is, this Eternal Life. *He that hath the Son*, hath [this] Life, *he that hath not the Son*, hath not [this] *Life*. Spiritual Life, and Eternal Life, are all one, all of a piece; the ſame in nature and kind. The One will grow up into the other.

That Life only is here meant, that will be Eternal Life. To the ſame ſenſe is that, *He that believeth*

eth in me, ſhall never dye, *Joh.* xi. 25. These are plain words. He hath a life in him that is Immortal, Sacred, and not liable to be touched. It was before ſaid, *They that believe in him, if dead, ſhall live*, ver. 25. But not only *that*, but 'tis further added, *they that believe in him ſhall never dye*; If *dead*, they ſhall live; If they live, they ſhall *never dye*; What means this? that they have a life, beſides *this bodily one*; which is continued thorough Death. Of this line or thred, Death makes no interciſion. But we can never juſtify it to God, or our own underſtandings, to reſt in a dubious uncertainty about a matter of ſo vaſt Conſequence as this. *Unconcernedneſs here*, is the moſt unaccountable thing in the whole World; *i. e.* whether we have only *that life* in us which will end in the darkneſs and rottenneſs of a Grave, and an horrid Hell; or *that* which runs into *Eternal Life*? Things will come to this iſſue very ſhortly with us, that either death muſt, *as to us*, be *ſwallowed up in victory*, or we be ſwallowed up of *victorious death*; Nor have we any ways to aſcertain our own ſtate, but (as was ſaid) by uniting with the *Prince of life*; *i. e.* by *receiving him* in all the Capacities wherein we are to be concern'd with him; and by reſigning our ſelves entirely to him. For if we muſt *have him*, that we may *have life*: How can we, otherwiſe, have him but by receiving him. The Goſpel, under which we live, can only be a *ſavour of life* to us, as it diſpoſes us hereunto. Recollect your ſelves then; How do your *Lords Dayes*, and *other Seaſons*, of attending this Goſpel, paſs over with you? Have you long expected Life, and (which is leſs likely) do you meet with continual and total diſappoint-

Kid. Ham. *in loc.*

ments? And doth it cauſe with you no qualmiſh thoughts? But 'tis infinitely a ſadder Caſe if you never feel your ſelves begin to live, and yet are never diſappointed; becauſe you never attend upon the Goſpel-Diſpenſation with any ſuch deſign or hope. Is the matter thus, that If you ſpeak the Truth of your Caſe, you muſt ſay, *I have a ſoul dead to all the Actions, Motions, Senſations, Injoyments, of a Divine and Spiritual life.* And ſhall it be always thus, by our own Conſent, with any of us? We have however the rational, intellectual Life, *and can think*: Do we *think* 'tis fit for us to reſt ſatisfy'd, and ſecure, in ſuch a ſtate? What? ſatisfy'd in the midſt of *Death?* ſuch a Death? while we are capable of apprehending at once, the *horror*, the *danger*, and the *remediableneſs* of our Caſe? What will this come to? It can only be *Holy, Divine* Life that muſt be Victorious over Death, *as the warring, oppoſite principle*: If there be nothing to oppoſe it, *what* ſhall Conquer? Death is in that Caſe *Total*, and upon ſuch termes, till Life begin to ſpring in thy Soul, thou muſt reckon it likely to be *Eternal*. Yet let none ſo miſtake as to imagine this Life an *Enthuſiaſtical thing*, that muſt diſcover it ſelf in rapturous, extatical motions, or *go for nothing*. It perfects our Faculties, therefore deſtroyes them not. And chiefly conſiſts in a rational *Judgment, Choice* and *Love* of what is moſt worthy of us; what is *fitteſt to be done by us*, and what is *with fulleſt ſatisfaction to be enjoyed*; with a ſtedfaſt, moſt reſolved adherence thereunto.

4thly, *This ſaying ought to be Inſtructive to us*, in reference eſpecially to *this one thing*, i. e. *That we abſtain from raſh Cenſures of Providence, That God*

lets

lets death be regnant in ſo great a part of his creation, ſo long a time. It ſhall *be ſwallowed up in victory*, let that ſolve with us the *Phænomenon.* It ſeems indeed, an *untoward one*; and might *at firſt* be an amazing ſpectacle, *even to the Bleſſed Angels themſelves*, to behold ſo great a *revolt in Heaven*: and afterwards, to take notice of an *intelligent world, of Creatures beneath them*, ſucceſſively, *thorough one firſt, delinquent*, drawn in, as Complices, into a like defection; and *Death* hereby ſpreading its horrid ſhadow, and extending its power, over ſo great and ſo noble a part of the Univerſe! Committing ſuch Waſts, making ſuch deſolations, from Age to Age, in ſo great a part of the Creation of God! But there are many alleviating Conſiderations, that ſhould compoſe our Spirits to a rational quietude, and be ſatisfying and pacifying to our minds with reference to this thing. Let me but name ſome few to you, which I ſhall leave with you, for this purpoſe.

1. Do but conſider *how minute a part of the Creation of God, this Globe, this point, this punctilio, rather, of our earth is*, where death has reigned, and ſo long had place.

2. Conſider *how much of life there is in and about this little World of ours.* When, upon one ſingle Mole-Hill, you ſee the brisk motions and efforts of ſo many hundred Lives, you have reaſon to apprehend there is a great deal of Vitality about this little ſpot of Earth.

3. Conſider and Collect *how probable it is, that as we go higher and higher, the nobler and finer parts of Gods Creation, muſt be much more repleniſhed with a nobler and more excellent ſort of life.* It is very unreaſonable to think, that this Clod of Earth ſhould be

ſo full of Life and that in higher and purer Regions, there ſhould not be a richer plenitude of life, or of ſuch Inhabitants as live nobler and more excellent Lives than we And

4. *For ought we know, death never reaches higher than this earth of ours, and what is in a nearer vicinity to it*; And that, therefore, there be vaſt and ample Regions, incomparably beyond the range of *our Eye*, or *Thought*, where now, no Death ever comes; after the detruſion of the firſt revolters, from thoſe bright Regions. When we are told, *Eph.* 4. 10. our Lord Jeſus Chriſt is *aſcended far above all heavens*, as it were a fond attempt to pretend to *count* them, ſo it were raſh *Philoſophizing*, to go about to *deſcribe* them. But can we ſuppoſe them ſpacious, wild Waſts? Or not ſuppoſe them repleniſhed with numberleſs numbers of excellent Creatures that *in their confirmed ſtate*, fear no Death. And continually pay a willing, joyful Homage to their *Great Preſerver*. For *every knee muſt bow to him, of things in heaven*, Phil. 2. 10. And when we are told, *Eph.* 1. 20, 21. *God hath ſet him at his own right hand in the heavenly* places, far *above all Principality, and Power, and Might, and Dominion, and every Name*, &c. And 1 Pet. 3. 22. *That he is on the Right hand of God. Angels, and Authorities, and Powers being made ſubject to him.* Tho' we cannot form *diſtinct thoughts* what thoſe *Dynaſties, Principalities*, and *Dominions* are, yet we cannot but ſuppoſe thoſe unconceivably vaſt, and ample Regions, fully Peopled, with *immortal Inhabitants*, that *reign in life*, in a more *excellent ſenſe*. For it being ſaid our Lord aſcended far above all Heavens, *that he might fill all things*, Eph. 4. 10. This muſt ſuppoſe *ſuitable Recipients*. And if *his influences* reach down in ſuch plenty

plenty to our *minute Earth* (as ver. 11, 12, 13.) how copious are they *here*!

5thly. Conſider, That *here*, where *Death* has made its inrode, tho' the Apoſtate Spirits ſurround us, and incompaſs this Earth of ours, and go to and fro throwing Death among us every where, yet even *here* is a *glorious off-ſpring* continually ariſing, the Redeemers Seed in whom a Divine Life is gradually ſpringing up from Age to Age. So that, at length, they make a *great multitude which no man can number ſtanding before the Throne, clothed with white Robes, and* (as Enſigns of Victory) *having palmes in their hands*, Rev. 7. 9. Here is life then diſſeminated *through all this death* that inwraps our World. Which for ought we know, is the Center of Death; it may be *here*, for ought we can tell, and *no where elſe*; (here, or hereabouts.) And yet even *here*, an Holy Divine Life is inſinuating and ſpreading it ſelf, even among us, over whom *death has reigned*; and there are great numbers, that having *received abundance of Grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt*, Rom. 5. 17. Here's ſuppoſed a Kingdom, with a Counter-Kingdom, and *one Head* againſt *another*; *One*, that brought in *Death and Condemnation* upon the World; but *another*, that brings in *righteouſneſs and life*. And that here, even in this lower Region, The Redeemer ſhould have ſo large a Portion (we know not how large!) This very much narrows the confines of Death. And let it be further conſidered.

6thly, That *where Death ſhall be perpetual, it is there but ſelf-procured. They only* lye under Death, that lov'd it. *All they that hate me love death*, Prov. 8. 36. They inwrap themſelves in death, they

make

make a covenant with it. That Sin, which *is Death*, which carries Death and Hell in it ſelf, *that* they lov'd; 'Twas ſo, 'tis true, with the reſt, that finally periſh not; but it was not always ſo. The Grace of God made a difference, not to be quarrell'd at, when ſtriving with *many*, it is victorious with *ſome*. But of thoſe with whom it is not ſo, it muſt be ſaid, as their final, never-altered ſenſe, even to the laſt, *They would not be plucked out of the Gulph, that deadly Gulph*, where they therefore lye, as in their moſt agreeable Element. And let it further be conſidered.

7. *That for the death that ſhall be perpetual, 'tis to be confined*, and go no further. Before it was diffuſed and continually more and more diffuſing it ſelf. But *in the future ſtate of things*, when *time* has run to its period, and the Affairs of it are ſhut up by the *final Judgment*, *Death and Hell are now to be caſt into the lake of fire and brimſtone*, which is the ſecond Death, *Rev.* 20. 14. All *death* is now to be gathered *into* Death, *Hell, into Heil.* It ſhall be contracted, gathered *into it ſelf.* It's true, it will be therefore *conſummate, finiſhed, perfect in its kind*, or full of it ſelf, as that which is without mixture cannot but be, (as was noted before). Here will be pure death, without mixture; and which therefore will have no allay. But then, whereas formerly it ranged to and fro uncontroll'd, now it is confined to its own narrower Circle, and can have no *new ſubject*, And ſhall therefore give no further trouble or diſturbance, to the reſt of Gods Creation. Moreover, Conſider,

Laſtly, *That this victory will not be gradual only, but total and entire.* Every thing of Mortality, that was Hanging about theſe glorious Victors, ſhall be

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ſwallowed up in perfect, and in endleſs Life. Death is unſtung firſt, diſarm'd, and then eaſily overcome. *Its ſting* is ſaid to be *Sin*, the deadlieſt thing in Death. A plain further proof (by the way) the Apoſtle intended Death alſo, in the *moral Senſe*. And the inſulting Enquiry, *Where is it*? implies 'tis not *any where* to be found, and ſignifies a total abolition of it; and, by conſequence, muſt infer that every thing of Death beſides, muſt (as to them) for ever ceaſe, and be no more. Which alſo the Phraſe of *ſwallowing up*, doth with great *Emphaſis* expreſs. And this compleats the vindication of Providence, *i. e.* in this whole Affair; and not only *vindicates*, but *magnifies* the conduct of the *Supreme Diſpoſer* of all things. For by this means, as his *Wiſdom*, *Power* and *Goodneſs*, are moſt highly illuſtrated, ſo the *trial of his Peoples Faith* (the great Inſtrument of *this* their Victory, as well as of *that over the world*, 1 Joh. 5. 4.) *is found unto praiſe, honour and glory at the appearing of Jeſus Chriſt*, 1 Pet. 4. 7. And *they* find, what, *by patient continuance in well-doing*, they were enjoyn'd *to ſeek*, (which ſhews they were not vainly put upon ſo noble a purſuit) *Honour*, *Glory*, *Immortality*, to their actual attainment *of Eternal Life*, Rom. 2. 7.

Now, therefore ſhall *this ſaying* be made good in its fulleſt ſenſe: And if there ſhall be ſuch a Victory, ſo glorious a one won at laſt; ſurely we ſhould be tuning our Inſtruments, and labouring to get our Hearts into a frame to ſing the ἐπινίκιον the *triumphant ſong*, ver. 55, 56. and conclude it, as ver. 57. *Thanks be to God, that giveth us the victory through our Lord Jeſus Chriſt.*

FINIS.

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